GUIDE

formerly TECHNIQUES *for Convert Makers*

HOW TO WIN MORE CONVERTS

Rt. Rev. Leroy V. Cooney

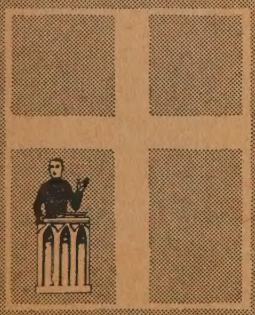
An eight point program that works

PRESENTING THE CHRISTIAN MESSAGE

Rev. Henry St. John, O.P.

The place of Scripture and Liturgy in our preaching and catechetical instruction

Publication of the Paulist Fathers NOVEMBER 1959, No. 142



NOT TO BE TAKEN
FROM THIS ROOM

ST. JOSEPH'S COLLEGE
REV. C. BANET, CPPS
COLLEGEVILLE, IND.



A Welcoming Community

American Catholics will never be sufficiently grateful to the parish in the "old neighborhood" for preserving the Faith of our immigrant forebears. It was a sturdy fortress of defense in the face of an energetic proselytism, long-enduring discrimination and periodic bigotry.

But if the old parish had its undeniable virtues, it was not without its limitations. The Catholic faith is not merely something to be preserved; it is essentially something to be shared. And high defensive walls with their closed circle of believers often seemed forbidding and downright inhospitable to many who were genuinely drawn to Catholicism. "No trespassing" was the impression we too often seemed to convey.

A new parish in a new neighborhood is gradually taking shape in our country. And one of its distinctive characteristics is that of a community to whose lips the word "welcome" comes easily. It is hospitable not merely to the returning Prodigal Sons of the household but also to those Separated Brethren outside the fold who are curious, interested or attracted to Mother Church.

The Inquiry Class, once a rarity, is rapidly becoming standard procedure in the new parish. Nor is it regarded as a mere adjunct, or laudable extra, tacked on to the parochial activities by an extraordinarily zealous priest. It is the fruit of a people who see the Church as a living, growing organism; a people who with the priest pray "for our own salvation and that of the whole world." It was to no esoteric circle that Christ said "Come to me."

"Inquiry Class. A friendly explanation of Catholic Teaching. Every Tuesday and Thursday at 8 P. M. No charge. No previous commitments required. Walk right in." This sign at the entrance of a half-constructed suburban church is one measure of the maturity of American Catholics: a Christian community that does not keep the faith—to themselves.

JOHN T. MCGINN, C.S.P.

GUIDE, No. 141, 1959.

Published 10 times a year (monthly except June-July, August-September when bimonthly) by The Missionary Society of St. Paul the Apostle in the State of New York, 180 Varick Street, New York 14, N. Y. Application to mail at second-class postage rates is pending at New York, N. Y. Rates 1 year, $1.00; 10¢ a copy; 5¢ a copy in bulk to Seminarians.

How to Win More Converts

By Right Reverend Leroy V. Cooney

Seeking conversions to the Church is one of the chief reasons for the existence of the Church. Christ gave the command to "Go and teach all nations." Obviously, His teachings were to be made known, in order that men might embrace them and join the Church which He founded. To neglect this part of the ministry, therefore, would be to neglect one of the most important duties of our priesthood.

The chief reason for writing this article is to point out some of the many ways to bring converts into the Church (and lapsed Catholics back to the Church).

1. CAMPAIGN OF PRAYER

First, I would list prayer. After all, prayer is the most necessary element. We do not "make converts"; faith is the gift of God.

Our Divine Lord said: "'Without Me you can do nothing." Surely we must realize that if we are going to accomplish anything, prayer on our part is a prime requisite. If every priest made a daily memento at Mass for converts (and for grace for lapsed Catholics to repent and return to the Church), what an abundance of prayer would be rising to God begging grace for those who are outside the true fold, and for those who have fallen by the wayside. To repeat: of ourselves, we can do nothing, and hence we say the prayer: "Direct, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and *work* of ours may begin always with Thee and through Thee be happily ended."

We should encourage our people always to include in their private devotions a prayer for our Separated Brethren and lapsed Catholics. They will be more likely to do this if we include such a prayer in the public devotions of the parish.

In addition to prayer, I would suggest the following techniques in fostering conversions to the Church (they are not listed necessarily in the order of their importance).

2. PARISH CENSUS

One of the most effective means to promote our work is the annual census in each parish. Next to prayer, I can think of nothing that has been of greater value in our own parish apostolate. On these census calls the priest asks three questions: Any Catholics here? Any who used to be Catholics? Did you ever consider investigating Catholic teachings?

By a census, I mean a door-to-door visitation by a priest—not merely a call at homes where we know there are Catholics. By such a visitation it frequently happens that fallen-aways, who may be unknown to their neighbors, are discovered. In this way also an opportunity is given to meet non-Catholics who may never have met a priest, and likewise an opportunity to invite them to an instruction class. On such occasions also, if they are favorably disposed, we might offer them a leaflet (or promise to send them a book, should they be willing to accept it) on Catholic teachings.

A real census involves much hard work, added to the regular weekly work of a priest in a parish. Nevertheless, it is one of the most fruitful works of the priesthood, if properly done. However, it should be emphasized that if that work is not to be wasted, at least in great part, there must

* Courtesy of *The Priest;* issue of February, 1959.

be a follow-up visit to the homes of those who were favorably disposed toward the Church, who belong to no church, and who in spite of a promise to call at the rectory failed to do so for one reason or another. It must not be forgotten that many non-Catholics have never spoken at length to a priest. Once they learn to know us better, they will "open up" and talk over their religious problems, revealing perhaps the things which have been stumbling blocks to them in the Catholic Faith.

3. LECTURES FOR NON-CATHOLICS

Missions for non-Catholics constitute another fruitful means of gaining converts. Nearly every year, we arrange to hold such a mission. These missions can be conducted by the priests of the parish, or others may be invited to give them. The priests in our parish have conducted "Dialogue Missions" for non-Catholics by ourselves, and they have been very enjoyable experiences for all. Catholics can be induced to invite their non-Catholic friends to such gatherings; non-Catholics, reading about such a mission, especially if they live in a neighboring town, will often come. At these missions, an invitation can be extended to the non-Catholics present, who might wish to learn more about the Catholic Church, to join an Inquiry Class—"with no obligation to become Catholics."

4. INQUIRY CLASS

If we are to have large numbers of converts in any parish, obviously such a thing as the Inquiry Class or Inquiry Forum is indispensable. Although there are exceptions, most non-Catholics prefer this method of instruction. Here they profit by the questions of others; they make acquaintance with people like themselves; and given the informality of such classes, they really feel at home. As for the priest, the Inquiry Class enables him to instruct many more than he ever could by individual instruction.

For the most part, we follow the usual method widely employed in conducting our classes. Some details of our own approach might, however, be mentioned. We emphasize the fact that we regard it as a privilege to instruct inquirers in our cherished beliefs. (Incidentally, we do send invitations to the non-Catholic partner among our mixed marriage couples. Unlike others we have not attracted many to our class by this letter. However, this letter does pave the way for a personal visit by a priest and renders people more favorably disposed for the visit.) We also regard it as important to stress that our purpose is not to argue or to criticize other religions, but simply to explain our own. And we do try to impress our inquirers with the fact that no one will endeavor to force them to become Catholics. This must be their own free choice with the aid of grace. We give all inquirers a prayer card. On one side is Holman Hunt's picture of Our Lord knocking at a door which can be opened only from within. On the reverse side is a prayer to know God's will and a plea for strength to follow it. We instruct people individually at any hour convenient for them. But for us, the best hour for class instruction is from 9 to 10 P. M. This hour is especially convenient for parents of small children.

5. ENLISTING THE LAITY

To achieve the maximum success from these classes, we should enlist the aid of the laity. Our parishioners know many interested non-Catholics; they should be encouraged to be Apostles of the Faith. Especially useful in this regard are societies like the Legion of Mary, whose members, because of their home visits in the parish, know of many prospective converts. The Guild of St. Paul, a society for converts, also can be of tremendous help. Precisely because they are converts themselves, they are in a position to interest many of those outside the Church. Nor is there any reason why the Holy Name Society and Our Blessed Mother's Sodality cannot assist in convert work.

Last fall, with the assistance of the Legion of Mary, we arranged a "Day for non-Catholics." A talk was given in the parish hall on some of the main stumbling blocks to understanding the Church. Refreshments were then served. This was followed by a tour of the church for our guests. The legionaries explained the meaning of the things you see in a Catholic church to deeply interested groups. As a result of this experiment we were able to baptize eleven converts later on; and two more are completing their instructions as this article is being written.

6. ADVERTISING AND LITERATURE

Advertising is another means of promoting an interest in the faith. Such may be done in newspapers, buses, and pamphlet racks in railroad stations. For the past few years we have sponsored a paid column in the local newspaper. It costs about forty dollars a week. But it is extremely effective. The vast majority of inquirers who come for formal instructions have been reading these articles. In addition, we run advertisements in the buses of our area. In both the articles and in the bus ads we stress the word *investigate* and then we invite non-Catholics to attend our services, or to come to the Inquiry Class or to the rectory to see us. Our pamphlet rack at the local railroad stations is a center of interest with its free pamphlets on Catholic teaching. Moreover, permission may be obtained from doctors, owners of barber shops, beauty parlors, etc., to leave a Catholic paper on their premises.

In our own experience, we have had many converts whose first interest in the Church was enkindled by articles in the daily newspaper which treated of Catholic teachings —articles that were strictly informative and not controversial. Many other non-Catholics who have written to us, have done so because they have read these articles. In some cases a long time may elapse before the full fruit blossoms, but we know from the letters and telephone calls which have been received what a surprisingly large number of non-Catholics must be reading our articles. So, with the seed now planted, on some day in the future other priests may see the full fruits. At any rate, people are learning what the Church really is, and what its teachings really are. They are being disabused of the false notions with which they grew up.

Regarding Catholic newspapers which are left in doctors' offices, barber shops, beauty parlors (always with permission), it might help those who read such to know of some place where they would be welcome to learn more about the Church. Hence, we would suggest a little printed sticker to be inserted somewhere in the paper, with information similar to this: "If you would like to know more about the Catholic Church and its teachings, telephone or write us." Then list your address and phone number.

Again, regarding Catholic papers, I think that it is a good policy for the parish to subscribe to such for those who seemingly have been interested in our religion, in order that they may learn more about the Faith without committing themselves to join the Church. Here is another method of "sowing the seed."

7. PRIESTLY INITIATIVE

We priests meet non-Catholics frequently. Perhaps we are too reticent about asking them: "Did you ever think of becoming a Catholic?" The most prominent convert whom I ever instructed, I asked just that question. His answer astounded me. "Father, I am married to a Catholic. I have been intimately associated with priests for over twenty-five years. But you are the first one who ever asked me that question. My answer is definitely yes." Today this man is a very devout and militant Catholic.

I wonder if we priests are not too reticent about speaking of religion to non-Catholics. Surely we cannot expect them to take the initiative. But when we find them well disposed and friendly, we have a grand opportunity to introduce the subject of religion, an opportunity that we should not miss. We might ask them: "To what church do you belong? How is it that you belong to that particular church? Have you studied the history of your church? Do you go to church every Sunday? Are you acquainted with the Catholic Church?"

Such questions might be followed up by saying: "'There is no obligation to become a Catholic; but if you would like to know something about the teachings of the Catholic Church, my time is your time; I will be pleased to explain Catholicism to you." Many persons who never dreamed of becoming Catholics will accept an invitation; and we priests, in turn, are only acting as we should, being Apostles of the Faith.

One final point — although there are

others which might be mentioned—concerns our visits to hospitals. We have had many converts resulting from the kindness of priests to non-Catholics in a hospital. The priests may have been called to attend some seriously ill Catholic, but in the same room or ward there were people who were not Catholics. Just a short visit to these latter may be the planting of the "seed" for future conversion. Ministers do not visit their sick as priests do. Nor have they one who is "on duty" all hours of the day and night. This factor impresses non-Catholics, who see the priest at the hospital at any and every hour. Yes, hospital work is a grand chance of "planting the seed."

8. REWARDS AND CONSOLATIONS

Convert work, I submit, is one of the mos attractive works of our priesthood. It is, a we said in the beginning, one of the chie reasons for the existence of the Church "Go and teach," is the command of ou Divine Lord. We cannot wait for peopl to come to us; we are "fishermen" who mus go and "fish" for those outside the fold We know that we have something to offe which no other church has—certainty i religion. Let us awake to our responsibility and opportunity, and enjoy one of the great est joys of our priesthood—bringing other into the fold for which Christ prayed: "That there may be one fold and one shep herd." ■ ■ ■

READING I'VE LIKED

HANDING ON THE FAITH: A Manual of Catechetics. Josef Andreas Jungmann, S.J. Herder and Herder, Inc., $6.50. This world famous Liturgist, Professor of Catechetics and Pastoral Theology at Innsbruck, here presents his mature convictions on the art of teaching Christian Doctrine. A must for those teachers of Religion who would go to the roots of handing on the faith.

WHAT IS FAITH? Eugene Joly. Translated by Dom Illtyd Trethowan. Hawthorn Books. Required reading for the convert maker. Joly contends that faith is "an adherence to a person (Jesus Christ) on whom we rely." Even more important than mere intellectual investigation of the Church's claims, it is required of the inquirer that he develop an "openness," to God, a willingness to be directed as God wishes. "All the 'grounds of credibility' will be insufficient to a heart which refuses to open."

THE FAITH EXPLAINED. Leo J. Trese. Fides Publishers. The author's ability at accuracy and clarity is once again demonstrated. A series of six discussion club booklets, prepared for the Confraternity of Christian Doctrine, is here made available in one invaluable volume. Cross references to the Baltimore Catechism make it serviceable for instructors who follow that text in their inquiry classes.

THE PAPACY. Wladimir D'Ormessom. Hawthorn Books. An excellent account of the Primacy of Peter and a moving account of the glories, struggles and enduring influence of Peter's successors. Written by one who was journalist, soldier and diplomat.

THE BRIDE: Essays in the Church. Daniel Berrigan, S.J. Macmillan. Lecturer in Dogmatic Theology, poet and radio speaker, the author brings all these roles to his moving explanation of the Church. Will be appreciated by those who wish to understand the Church as the People of God, the Family of Christ and the Mystic Bride of our Savior.

THAT THEY MAY BE ONE: A Study in Papal Doctrine on Unity Leo XIII to Pius XII. Gregory Baum, O.S.A. The Newman Press. A valuable study, based on Papal Documents dealing with the subject of Unity. Essential for those who would understand the object of the Council called by Pope John XXIII.

THIS IS CATHOLICISM: A comprehensive and lucid explanation of the Catholic Faith in Question and Answer Form. John Walsh, S.J. An Image Book Original in paper back form. $1.25. Professor of Theology at Weston College, Father Walsh packs into 400 pages an amazing amount of information about the Church and its teachings. Traditional in its approach, it is clear, comprehensive and cogent.

Presenting the Christian Message

By Reverend Henry St. John, O.P.

Christian preaching began on the very birthday of the Church, the morning of that feast of Pentecost, when the Holy Spirit came to the Apostles and their companions in the upper room. When they came out into the streets of Jerusalem St. Peter and the eleven stood ,and like men filled with new wine proclaimed the good news of salvation in Jesus of Nazareth to the people. So immediate and so forcible was the impact of that proclamation upon the assembled crowds that their hearts were filled with compunction, and three thousand of them, acting on St. Peter's injunction, did penance for their sins, were baptized and added to the number of the faithful that very day. (Acts 2,41.)

Ever since that time the ideal of the Church has been a preaching that proclaims salvation and converts. The Acts of the Apostles is full of sermons; St. Stephen's sermon, St. Peter's sermons and St. Paul's, nor must we forget that the rest of the New Testament is sermon matter too; the reduction to inspired writings of the current oral proclamation of the Word of salvation. The gospels, once looked upon as biographies of our Lord or chronological accounts of his doings and teachings, have now come to be recognized by scholars (and this at least lies to the credit of *form criticism*) as traditional matter arranged and developed with the express object of proclaiming the truth as it is in Christ Jesus, the message of salvation, in such a way as to convert the heart, filling it with compunction for sin, and the urgent desire to be saved from sin's power.

The preaching found in the pages of the New Testament originates from within the Church and is conditioned by its authority. *They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and in prayers.* (Acts 2, 42.) Following the example of their Master we see the Apostles preaching in the Temple court, the place of sacrifice, and in the synagogue, the place of worship through and instruction in the Scriptures. Very soon this was to be replaced by preaching in the Christian assembly, where the eternal sacrifice of the Body broken and the Blood poured out was offered by the New Israel, the People of God, in the Breaking of Bread. We have, perhaps, an intimation of the beginnings of this change in the account of St. Paul's long preaching at the Sunday assembly of Troas when the young man Eutychus went to sleep and fell from the third loft of the upper chamber and was taken up dead. (Acts 20, 7-22.)

DEVELOPMENT OF THE LITURGY

The primitive preaching of the early days was profoundly Scriptural, as we realize in reading the sermons in the Acts. It laid great emphasis upon God's dealings with his People, upon the mighty acts recorded in their Sacred History by which he had constantly preserved them, delivering them from their enemies and from the results of their own disobedience. This recital of the evidence of God's merciful power reached its climax in the proclamation of the good news of the final and eternal deliverance wrought by Jesus the Messias through his life, death and resurrection, of which all these earlier acts of God on their behalf were the type and the foreshadowing.

In process of time the Liturgy took shape. Its center was from the beginning the Breaking of Bread as the Lord had broken

* Courtesy of *The Life of the Spirit*, 34 Bloomsbury Street, London, W.C. 1, England. See Editorial, issue of October, 1958.

it on the night before he suffered. This was to be the perpetual showing forth of his death till he should come again. It consisted, as it does today, of the offering of the gifts of the people, and of the solemn consecration of those gifts that they might become the sacrificial and sacrificed Body and Blood, to be distributed as spiritual food in Holy Communion; a feast upon a sacrifice. But around this central core was built up in course of time selections from the scriptural and historical record of God's dealing with his People, the record not only of his wrath and judgment but of his mercy and loving kindness, his forbearance and his patience, all pointing to the mighty act of love which was their culmination, commemorated and perpetuated in the Mass.

To this came to be added the Apostolic preaching in Epistles and Gospels. The latter recited the teachings and the redemptive acts of Christ in the days of his flesh, the former proclaiming the Apostolic witness to the meaning and power of those words and acts. Thus the Liturgy itself, in so far as the People of God entered into it by active participation and lively understanding, served constantly to renew in them a vivid sense of being one with Christ in the life of his Mystical Body, of assimilating to themselves and re-enacting in their own persons the power of Christ's redeeming love. In this way the life of Christ's Mystical Body has been communicated down the ages in and through a worship both sacrificial and sacramental.

THE PURPOSE OF PREACHING

But within the Liturgy also, and as an integral part of it, there has always been present in the person of the Bishop, the successor of the Apostles, the living voice of the Church to expound in urgent existential terms, and with Christ's immediate authority, the message of salvation embodied in the Scriptures and the worship of the Church. This is the office and purpose of Preaching. At first it was the Bishop alone who carried out this office, and the breviary contains many examples in the patristic homilies of the way they fulfilled it. As time went on and the Church expanded, priests were appointed by him, as at present, to assist him in his work. But the priest stands in the pulpit, on every occasion, only as the representative and delegate of the Bishop. The Bishop himself is directly the representative of Christ, he proclaims the gospel in Christ's name with apostolic authority.

Unfortunately there came a time when the Bishops of the West became great feudal Lords and statesmen who delegated many of their pastoral duties to others while keeping episcopal authority in their own hands. Thus the urgent responsibility of preaching the redemptive power of Christ in the assembly of the People of God was often neglected and tended to fall into disuse.

It was in part to remedy the lack of preaching that the great mendicant orders were founded. The parochial clergy on the whole did not shoulder this responsibility; they were often, though by no means always, without the necessary capacity and lacked theological training. The mendicant frairs on the other hand, though they often traveled far and wide on their mission of preaching, were relatively few in number and they developed in time a specialized form of sermon which sometimes bore little relation to the systematic expounding of the Faith which should have been part of the celebration of the Liturgy.

Meanwhile the Scriptural elements of the Liturgy, from the ninth century onwards, were in process of becoming embalmed in a language which to the majority of the people was dying or dead. The understanding of Latin was restricted to the small educated handful of society, mainly clerical; the rest were without books or the capacity to read them. It is a significant reflection on the lack of preaching at the time of the Reformation that the Reformers of Elizabethan times, though anxious to have a preacher in every parish, were quite unable to secure this for several generations, as is evidenced by the Books of Homilies, which were issued by authority during that period and ordered to be read in Churches; they did not fall into general disuse for more than a century.

In the later middle ages the laity were on the whole perhaps uninstructed and ignorant because the Faith was seldom expounded to them, and over a long period they had been increasingly cut off from active and intelligent participation in the meaning of the Liturgical texts, which had once been the privilege of the faithful. When the revival of preaching began toward the end of the sixteenth century as a result

of the reforms of the Council of Trent, the biblical elements of the Liturgy had long been inaccessible to the laity as a medium of active participation in the offering of Mass; they lay buried in the Latin language and there were no missals for the laity.

The Bible itself moreover had become a dangerous book, because of its misuse by Protestant interpretation. Even though made more widely accessible by printing, the private reading of it, if not altogether forbidden, was certainly not widely encouraged; this was a distinctively Protestant habit. In consequence scriptural knowledge no longer formed a direct and substantive element in the religious education of Catholics and in particular of Catholics who could not read; and this at a time when it had become the very foundation of all forms of Protestantism.

LITURGY RESTORES EARLY PRACTICES

The age was an age of catechisms and manuals of theology. These were inclined by nature to use the Bible as a source of proof-texts, confirmatory indeed of the definitions and credal statements of the teaching magisterium of the Church, but quoted in isolation and detached in consequence from the depth and richness to be found in the wholeness of their scriptural sources. In this way the *lex orandi* which delights to penetrate these sources by spiritual understanding and which is specially fostered by full participation in the Liturgy, tended to become relatively impoverished.

Today we are only just emerging from this state of things which the historical process had imposed upon western Christendom during many centuries reaching back to the age of Charlemagne. At certain points it has resulted in the almost complete disappearance from practice of much that the Church of the first five centuries would have taken for granted, and notably active lay participation in the Liturgy such as can directly supply the Scriptural basis and background of worship, doctrine and Christian living. These things however are still there; the structure of the Liturgy still presupposes the active participation of the faithful and classical Catholic theology, exemplified supremely by the writings of St. Thomas Aquinas, is still, and claims to be, no more than the effort of human reason to elucidate the depth and richness of the Scriptural revelation upon which the Word God has spoken and still speaks to men ultimately relies as its source.

To say this is in no way to disparage theology, the high purpose of which is to assist the mind toward a deeper insight into the mysteries of faith and to safeguard their proclamation from perversion. This is the function of creeds and definitions; though they enable the mind under the influence of the Holy Spirit to penetrate deeply into the Faith, the definitions themselves do not exhaust the depth of the mystery or the richness of its scriptural expression. Theology which makes definitions and compiles creeds works in abstract terms and calls philosophy to its aid; it is analytical in its approach and rightly so, for the human understanding can work in no other way.

But though faith is an act of the mind it is governed by the will and is the possession of the whole person, the thinking, feeling, loving person. Its object too is not a proposition or a statement but God himself, the Trinity of Persons, Father, Son and Holy Spirit. The very heart of faith is the union of persons in a relationship of knowledge and love; the person of the baptized Christian, the child of God, with the persons of the Godhead, in and through Christ our Lord, God made man, Redeemer and Saviour, the firstborn of many brethren.

The whole purpose of the Church in preaching the Faith is to convert, to bring about this union of knowledge and love in God which Christ effects in his members. But this cannot be done merely by teaching the Faith in the abstract terms of catechisms and definitions; these have their use and will be fruitful, but only on condition that this union has already been effected. All preaching and teaching must be concrete and personal before abstract thought about the truths of faith can be living thought. Christ must be presented as he was in the days of his flesh and as the Scriptures present him. His redeeming work

must be made manifest as the Church presents it in Sacrament and Liturgy. For too long much of our teaching and preaching and consequently much of our learning in school and seminary has remained in the realm of the abstract and needs to be transposed into the concrete and personal. The Bible must stand at both ends of our theology. Theology must be drawn from the Bible and must be put back again into the Bible to be prayed and preached.

"What is grace?" says the catechism, and its answer is: "Grace is a supernatural gift of God, freely bestowed upon us for our sanctification and salvation." Explain that clause by clause to a class of children or an adult congregation and, however skillfully you do it, their response will be almost negligible. But show them the giver of grace in the person of our Lord, as the Church shows him, not by explaining that he is a Person, the person of God the Son, having two natures divine and human, but by setting forth the things he did and now does for us, and so allowing them to *see* him and what he is. Then the response will be far different.

The best way, and indeed the only way, of making real to others the person of the Giver of grace is to be, at least in intention and urgent desire, a grace-filled and grace possessed person oneself. ■ ■

GUIDE

- Is subsidized and published by the Paulist Fathers.
- Published 10 times a year (monthly except for combined issues in June-July and in August-September).
- Contains original articles or reprints of special interest to those engaged in the Apostolate to non-Catholics.
- It is intended for Priests and Seminarians, Religious and Laity.
- Annual subscription $1.00. Single issues 10c. Bulk lots to Semnarians at 5c a copy.

GUIDE
180 VARICK STREET
NEW YORK 14, N. Y.

Instruct While Forming

To catechize is neither to instruct *or* form, nor instruct *and* form, but instruct *while* forming; or better, it is transmitting a doctrine *for* living. The catechist should teach in such a way—and this is the definition of his pedagogy—that doctrine is received in the one catechized at the level of faith, awakens in him a living faith, provokes in him an act of faith, arouses in him the life of faith. It should address itself to his supernatural being in such a way as to activate, develop and expand the supernatural life. The final goal, the ultimate objective is to establish "a believer."

But the problem is that a certain pedagogy of religious instruction can convey religious information—which might even be called "religious beliefs"—without developing "believers." It can transmit Christian truths without making a person live by faith. All catechists must beware of this temptation or elusion. It is so easy to remain on the level of knowledge or beliefs. It is ever so much more difficult to pass to the level of conversion and faith. All of us need always fear that we are only producing "knowers" when we should really be producing "believers."

From: *Shaping the Christian Message,* edited by Gerard S. Sloyan. Chapter 6, *Introduction to a Pedagogy of Faith,* by Francois Coudreau, P.S.S.

Guide Lights

CONVERT CONFERENCE . . .

Next month, we plan to present a complete report on the Second National Conference on Convert Work sponsored by the Paulists, in Washington, D. C., Oct. 20-22. Our 117 guests, from all sections of the country and from Canada, regarded it as even more successful than last year's Conference. Many thanks for your interest and prayers.

SEMINARIANS AND THE CONVERT APOSTOLATE . . .

Students in various seminaries write at this time of year for suggestions regarding informal preparation for the convert apostolate. Only a few seminaries because of a crowded curriculum, can afford to schedule a special course in this important subject. But seminarians themselves can do much on their own to learn the missionary principles and methods that have proved most successful in our country.

There is a flourishing liturgical apostolate in the United States today. No little credit for this is due to the seminarians of the past two decades who studied the basic principles either alone or as members of a liturgical study circle. There will be a flourishing apostolate for conversions if seminary students today do what they can to learn the A B C's of winning converts.

Here are a few suggestions:

1. In most of our major seminaries, one student receives copies of *GUIDE* in bulk which he distributes to those interested. This method enables us to distribute *GUIDE* at cost.

2. In twelve years, some 62 issues of our release proved to be best sellers. To three seminaries last year, we sent a set of these papers for display. Result—orders for over 7,000 individual copies to these three seminaries.

3. At a number of seminaries, a Convert Study Club has been formed. Once every month, or every two weeks, a seminarian prepares a twenty minute talk on some principle or procedure in convert work. One or two other students prepare to act as discussion leaders. Each of these talks about five minutes. The remainder of the time is spent in general discussion. We will be glad to send a specially selected collection of 40 papers at cost to any seminarian who has permission to start such a Study Club. Topics included are:

The Priest and Convert Making
The Inquiry Class
The Role of the Laity
The Need of Grace
The Instructor of Converts
The Instruction of Converts
Follow Up Work with Converts
Practical Apologetics
Attracting Inquirers
Leakage
Non-Catholics of Today
Principal Questions They Ask About Catholics in America Today
The Changing Parish

DISTORTED IMAGE . . .

The public image of the Roman Catholic Church in the United States is "still the view of an immigrant, even foreign, institution of growing immensity only gradually reconciling itself to the American way," Msgr. Francis J. Lally believes. This picture, he observed, "is not at all pretty and surely not an honest one." Msgr. Lally is editor of *The Pilot,* official newspaper of the archdiocese of Boston. He addressed the annual communion breakfast of the Ladies of Charity of New York Catholic Charities in the Waldorf-Astoria Hotel.

Many non-Catholics, Msgr. Lally declared, see the Church in terms of power rather than salvation. And beyond this, he noted, "most of our neighbors only see the Catholic Church on special occasions." "They see our colorful processions and our dignified liturgy, which have something of the historic about them, and they are impressed and even wonder if we are not really relics of a past age, out of step with the twentieth century," he continued.

"They see us most often in our negative moods; they see us condemning and forbidding, they see us as censorious and authoritarian. To be sure there is a place and necessity for this in the life of the Church—the Christ who drove the money-changers from the temple and cursed the barren fig tree is as real as the Christ of Bethlehem and the beatitudes. But to see Christ only in anger is not to see the whole Christ, and to see His Church only in its disciplinary degrees is not to see the whole Church either." The Church, her doctrines and her devotions are so little known, he remarked, as to make misunderstandings "almost inevitable."

He called on the laity to rectify the "distorted" public image of the Church. "Ask yourself in candor what your own neighbors see when they see in you the Catholic Church," he said. "Do they see a spirit narrow and interested only in itself and its own necessities; or do they see a great universal charity which knows no bounds and sets no boundaries? Do they see in you a life filled up with little pieties and most conscious of religious duties; or do they see a soul on fire with Pentecost and spreading that fire in all directions? In short, do we present the Church, each one of us, in the manner that Christ Himself revealed it?"

LITURGY AND MISSIONS . . .

To Father Clifford Howell, writing in the *Catholic Herald* of London, we are indebted for this significant report. "The symbols, actions and prayers which constitute the Liturgy should be adapted, many liturgists and missionaries claim, to the genius of each people," said Cardinal Gracias, Archbishop of Bombay, during the Inaugural Address at the Nijmegen Study Week on Missions and Liturgy.

"Just as during the first expansion of Christianity the liturgy took different forms in Syria, in Greece and in Rome, why should not the new missionary expansion of the Church lead up to a 'Chinese,' an 'Indian,' and an 'African' liturgy—a liturgy fully adapted to the culture, traditions and religious temperament of those regions? The unity of the Church does not mean uniformity." Such, the Cardinal seemed to suggest, might be a line of development in the future. "Meanwhile, without any radical changes, and with the approval of the Holy See, a number of adaptations to local customs and traditions may be desirable," he stated in guidance to the work of the Study-Week attended by thirty Bishops and 120 specially invited participants. Addressing the many hundreds of clergy and laity during the public inauguaral address, Cardinal Gracias said that the framework within which the discussions would range had already been laid down in *Mediator Dei* and the other more recent papal documents.

A desire for adaptation and even reform of the liturgy was quite in keeping both with the nature of the liturgy and the mind of the Church. The liturgy as we have it now includes many elements that were, in past times, absorbed and, as it were, baptized by the Church through adoption into the divine worship. This development cannot be stopped at any particular moment in history, otherwise the liturgy would become fossilized. Today it may well be that in missionary countries the liturgy could be enriched and rendered more suited to the people who are to worship God by its means. Certain elements of their own cultures could be utilized in the Church's public worship. True liturgy, he pointed out, cannot be an artificial creation imposed from without; it must be a result of organic development ever faithful to the fundamental laws and structure of the Christian liturgy of the past.

Adaptation had to be a "life-process," and not an *a priori* affair; hence it would necessarily be slow. Though the present traditions of the Church are largely Western, they actually originated in a Judaic-Greco-Roman civilization which had grown up at a point where East and West meet. In these days when the Eastern peoples are taking an ever more important part in shaping the affairs of the world, it may well be that they can contribute from their own cultures valuable elements in the further development of the Church's worship. This worship, if it is to be effective in drawing men to Christ, must be a living liturgy which the faithful can understand, and which offers them a medium through which they can express their religious sentiments. The first means toward this is undoubtedly instruction; but today, and particularly in mission countries, something more is needed, namely a reform and adaptation of the liturgy itself.